

Volume I - Foundation Document for

Honoring Tribal Legacies: An Epic Journey of Healing



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CHAPTER 4



"With Utmost Good Faith": Cultivating Sustainable Relationships between Tribes and Other Stakeholders



President Gerald Ford with Fort Peck Tribal Councilman Caleb Shields at the White House, at the end of the Trail of Self-Determination Caravan to Washington, D.C., July 16, 1976. The President later sent Mr. Shields a copy of the picture with a letter. Photo courtesy of Mike Jetty, with permission from Caleb Shields.

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WORKING TOGETHER

The Tribal Nations herein wish to work together with others to improve the future well being of our Earth so that 200 years from now, all people may experience the natural and cultural resources the expedition encountered and documented 200 years ago. Our Sovereign Nations seek collaboration with federal, state, and local governments, private companies and agencies, educators, and all stewards of our mutual landscape to:

- ≈ Ensure accuracy and completeness in the histories of these events;
- ≈ Educate the general public, relevant officials, and decision-makers about the meaning and importance of these events for Tribal people;
- ≈ Promote respect for and understanding of Tribal sovereignty;
- ≈ Promote respect for and understanding of Tribal traditional cultures and languages, and the urgent need to take action to ensure their survival;
- ≈ Promote protection and restoration of the natural environment within Aboriginal territories, to ensure the future survival of all aspects of the rich natural heritage known by the Tribes and members of the expedition; and
- ≈ Facilitate the return of remains and cultural properties held in private and public collections.

Circle of Tribal Advisors, Lewis and Clark Bicentennial (2009)

Introduction

We offer greetings to all of our relatives. We are honored and humbled to share insights and experiences for establishing and maintaining collaborative relationships to improve education for and about Indigenous students. In this chapter we share examples of how all of us can create and cultivate sustainable relationships between Tribes and other stakeholders to ensure that the Honoring Tribal Legacies project becomes integrated into the American school system. We will share some history, suggested action strategies derived from the wisdom of our elders, examples of promising initiatives, and model efforts that will inspire us all to work more closely with

each other in advancing education in America. In addition, we draw from accomplishments of the Lewis and Clark Bicentennial Commemoration to inform the process of sustainable relationship building.

Historical Context

Since Time Immemorial hundreds, if not thousands, of Sovereign Indigenous Nations existed in what is now called the United States. *The terms American Indian, Indian Indigenous, Native American and Tribe are used throughout this guide when referring to all Indian Nations/Peoples. For millennia these Sovereign Nations co-existed with each other and developed a unique relationship with everything that shared the lands they inhabited. These Sovereign Nations continue to maintain their relationship with the land, plants, and animals within their Ancestral territories. This relationship is based on spiritual law, a law that has been given by the Creator, the maker of all things. It is called the Big Law or Natural Law by Indigenous peoples, or other names depending upon the different Sovereign Nations' traditions. This law/tradition supersedes all other laws. For example, the Dakota refer to this sacred/spiritual relationship as “Mitakuye Oyasin” (we are all related) meaning we, the plants, animals, water, fire, and earth are related to the spiritual realm. The ongoing challenge and opportunity for educators is to embrace traditional Indigenous ideas and perspectives regarding relationships and use that to enhance and improve education about and for Indigenous peoples. In a 1978 publication, Dr. Henrietta Whiteman (Mann) made the following statement to urge us to take action and to promote active and ongoing Indian education reforms:

After 400 years of experience as the oppressed native peoples of our country, it is time we implemented the concept of self-determination as Native Americans and assert control over our lives. By controlling the education of our young through Native American Studies, we are molding the Native American of tomorrow, with the attributes of warrior, scholar, and community activist. (p. 1)

*The terms American Indian, Indian Indigenous, Native American and Tribe are used throughout this guide when referring to all Indian Nations/Peoples.

On July 8, 1970 President Richard Nixon first articulated the current Federal Indian Policy of Self-Determination in his “Indian message” to Congress, when he called for a new federal policy of self-determination to define a more evolved relationship between the Federal government and Indian communities (<http://www.presidency.ucsb.edu/ws/?pid=2573>). Congress responded to this message by enacting into law several new statutes that confirmed the inherent sovereign powers of the Indigenous Nations. The intent of these new laws was to establish a meaningful “government-to-government” relationship between federal agencies and Sovereign Indigenous Nations. The policy of Self-Determination has provided the context and opportunity for authentic collaboration.



Cecilia Bearchum, Wallulapam (Walla Walla) Elder and Language Teacher. Photo courtesy of the National Park Service.

Listening to the Wisdom of our Elders

In June of 2013 a small gathering of elders and individuals who have spent their careers working with Indian education issues met and shared their experiences and stories regarding authentic collaborations.¹ The focus of the dialogue was on addressing the topic of how Honoring Tribal Legacies can inform efforts to cultivate sustainable relationships between Tribes and other stakeholders. It was a profound gathering and what follows is a summary of insights and wisdom offered up in the spirit of developing and maintaining collaborative relationships to effect positive change.

These suggestions for action strategies are in no particular order, and the most important point to emphasize is that one can start anywhere to cultivate sustainable relationships (with the key term being “start”):

- ✔ Begin new efforts by sharing current examples of successful collaborations.
- ✔ Break down stereotypes with the inclusion of authentic American Indian voices.

- ✔ Develop a more inclusive sense of place. Relationships are not just among humans but also with the plants, animals, and the whole earth. “Mitakuye Oyasin” – We are all related.
- ✔ Understand that developing trust takes patience and perseverance.
- ✔ Work with existing elements to develop new partnerships with various stakeholders.
- ✔ Retain the main focus: educating our youth, both Native and non-Native.
- ✔ Establish relationships and be clear that everyone has something to gain from collaboration.
- ✔ Remember that different Tribes have unique issues and each relationship is unique.
- ✔ Utilize oral traditions and share the purposes of stories and how they apply in our lives today.
- ✔ Recognize that collaborative efforts reaffirm Tribal Sovereignty.
- ✔ Be aware that we need a highly educated Native population, and Honoring Tribal Legacies is part of ongoing efforts in that direction.
- ✔ Utilize primary source documents.
- ✔ Empower Native youth to realize and share their gifts.
- ✔ Utilize visits to sacred places, and share the knowledge and history of such sites with students.
- ✔ Balance being a diplomat and a lawyer (i.e., be aware of legal/legislative issues).
- ✔ Understand that successful collaborations can make curriculum authentic, hands-on, and relevant.
- ✔ Tap into social synergy and focus on positive effects.
- ✔ Be aware that the purposeful creation of an Indigenous learning environment is a key factor for educational success.
- ✔ Develop a collaborative, nurturing environment, and have high expectations.
- ✔ Document your experiences and share them with others.
- ✔ Work to take paternalism out of our relationships.
- ✔ Focus on misconceptions and the need to retell stories from Indian perspectives.

- ❖ Start new efforts by keeping them simple and succinct, get to the point, and focus on tangible results.
- ❖ Understand the role of humor in traditional American Indian cultures and how laughter can help foster and maintain positive relationships.

These suggestions and reflections may seem simple at first glance, but taking a deeper look at them and putting them into actual practice takes significant time, effort, and good will. The underlying wisdom in these powerful words is actually “walking the talk,” which is what these Indigenous educators have done throughout their careers. Their insights help all of us in our ongoing education efforts. We now provide a few examples of promising practices for improving the educational experience of Indigenous youth, families, and communities.

Contemporary Collaborative Indian Education Efforts

Several examples exist where Tribes and other stakeholders with a vested interest in improving education have worked together through state legislative processes to have laws or policies enacted that require the teaching of Tribal Sovereignty along with Tribal histories, cultures, and contemporary issues. Examples include:

- ❖ Maine revised statute 4706 – Instruction in American history, Maine studies, and Maine Native American history (2009);²
- ❖ Montana’s Indian Education for All Act (1999);³
- ❖ South Dakota’s Act to provide for an Office of Indian Education, an Indian Education Advisory Council, and to establish certain provisions to enhance Indian education in the state (2007);⁴
- ❖ Washington State’s RCW 28A.345.070 – House Bill 1495 (2005);⁵ and
- ❖ Wisconsin’s Act 31 (1989).⁶

These examples represent historic developments in states that are working together with Tribes to address the needs of Indigenous children, families, and communities for the benefit of all citizens. The list could be longer. McCoy (2005) assembled a list of legal advances in 39 states that she

described as "tribalizing" education, recognizing Tribal input and Tribal Sovereignty in these developments in Indian education. Her project, which reviews legislative improvements across the U. S., was funded by the Native American Rights Fund. The advances in Maine and South Dakota, mentioned above, are but two examples of the more recent gains since McCoy assembled that list.

Cultivating sustainable relationships has been essential to experiencing progress and positive outcomes. The legislation in Wisconsin came about as a result of escalating tensions between Indians and non-Indians over Ojibwe treaty rights. Several legislators developed an initiative requiring the study of Wisconsin Indian history, culture, and Tribal Sovereignty in public schools. Washington's RCW 28A.345.070—House Bill 1495 officially encouraged the inclusion of Tribal history in all common schools. As a result of these efforts we have also seen the creation of ground-breaking curriculum called "Since Time Immemorial: Tribal Sovereignty in Washington State."⁷ The curriculum was made possible through a unique Tribal-state partnership. A common theme with these efforts was to ensure that the information be culturally accurate, relevant, and most importantly, developed by American Indian people.

Developing a Sustainable Relationship Framework in Washington State

In follow-up to passage of RCW 28A.345.070 in Washington State (2005), popularly known as House Bill 1495, a study was conducted to examine Native American student educational achievement (CHiXapkaid, Banks-Joseph, Inglebret, et al., 2008). This comprehensive study, commissioned by the Washington State Legislature, was designed, in part, to identify elements of an effective government-to-government relationship between a Tribe and a school district. With a focus on bringing Native voices to the forefront of educational reform efforts, multiple data-gathering methods were employed. These included: (a) listening sessions held in 10 locations across the state that involved more than 2,000 Native community members, (b) individual interviews with Tribal education directors, (c) observation of and participation in Cultural Education Exchanges and "Since Time Immemorial" curriculum meetings, and (d) review of related documents and artifacts.

The generated, qualitative data were combined and analyzed using a constant comparative approach (Corbin & Strauss, 2008) to identify overarching themes that have applicability in efforts to Honor Tribal Legacies.

The themes emerging from this study are communicated through a circular framework, as depicted in the figure, “Elements of an Effective Government-to-Government Relationship between a Tribe and a School” (Inglebret & CHiXapkaid, 2008). The circle depicts a process in which all elements of a sustainable relationship between a Tribe and a school interconnect and interact with each other. This is consistent with participant perspectives highlighting the need for a holistic approach to the complex process of relationship building. Native students are positioned in the center circle as their educational success is the desired outcome of sustainable relationships. These successful students are surrounded by the emergent themes representing core elements of sustainable relationships. These emergent themes or core elements are: (a) shared values and attitudes, (b) leadership, governance, and policies, (c) family, community, tribe, and school partnerships, (d) teachers, and (e) curriculum and pedagogy. The following section identifies data-based indicators that are associated with each element of the relationship framework that can be enacted in Honoring Tribal Legacies.

Elements of an Effective Government-to-Government Relationship between a Tribe & a School

Shared Values & Attitudes

- Mutual respect & trust
- High expectations & a belief that all students can learn
- Consistent message that all students will graduate
- Holistic approach – emotional, social, physical, & academic development are interwoven
- Understand that building relationships take time
- Understand tribal sovereignty
- Respect for cultural & intellectual property rights
- Understand that racism exists & should be brought to the surface

Leadership, Governance, & Policies

- Dialogue occurs regularly between decision-making bodies
- Equity in decision-making & policy formation
- Tribe, parents, & schools partner in making decisions about use of Title VII & Impact Aid funds
- Commitment to increase number of Native school administrators & school board members
- Meetings take place at schools & on reservation
- Administrators participate in tribal community activities (e.g., honoring ceremonies, potlatches)
- Program evaluation to ensure policy translates into practice throughout the school

Family, Community, Tribe, & School Partnerships

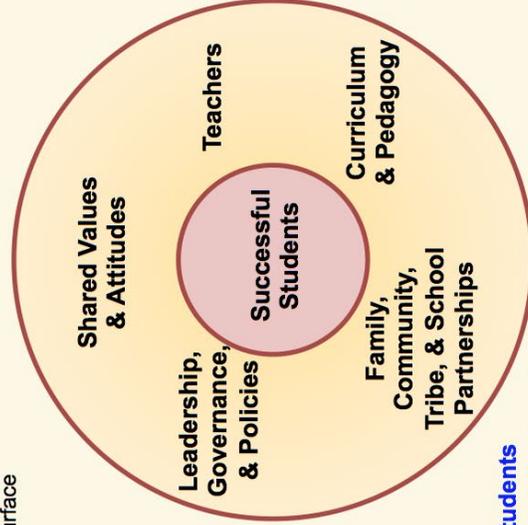
- Affirm value of family, tribe, & community involvement in schools
- Community-based learning & teaching partners
- Family & community volunteers in schools
- Wrap around, coordinated services
- Outreach to families through reservation-based activities
- Hold parent-teacher conferences on reservation
- Allow tribal employees paid time to volunteer in schools
- Understand that family members may have had bad experiences with education

Teachers

- Caring attitude
- Commitment to increase number of Native educators
- Participate in tribal community activities (e.g., honoring ceremonies, potlatches)
- Elders as educators
- Participate in professional development provided by tribe
- Regular communication with tribal program staff

Curriculum & Pedagogy

- Authentic, tribe-specific curriculum pertaining to culture, history, & government
- Place-based learning
- Array of options for completing courses (e.g., credit retrieval opportunities, after school programs, flexible summer school)
- Diverse teaching & learning strategies
- Diverse means for demonstrating learning (assessment strategies)
- Native American Club
- Opportunity Fairs (show choices for after graduation)
- Consideration of concepts of time (e.g., wait time, past/present/future)
- Support at critical transitions (e.g., middle to high school)



- Validation of each student's gifts, contributions, & intrinsic worth
- Individualized attention
- Active participation in decision-making about the learning process, including self-evaluation
- Clear plan for path to graduation
- Careful tracking & follow up on attendance & absences
- Youth leadership preparation
- Opportunity for all students to come to reservation to learn about culture
- Sense of responsibility to community

Elements of an Effective Government-to-Government Relationship between a Tribe and a School, Design by Doug Stephens, Ella Inglebreit, and CHI Xapkaid. Used with their permission.

Students. The future of Native communities is viewed as dependent on preparing the next generation of students for leadership roles in carrying forward the culture, traditions, and knowledge of their peoples. Participants stressed the importance of validating the unique gifts, contributions, and intrinsic worth that each student brings to the educational process. The need for individualized attention in supporting school performance was connected to school personnel understanding the home and community circumstances of each student. Developing a clear plan for the path to high school graduation was emphasized with particular attention given to guiding students identified as “at risk.” Careful tracking and follow up on school attendance and absences was considered critical to keeping students on the path to high school graduation. It was expected that formal education would instill a sense of responsibility to community. This intrinsic sense of responsibility could be enhanced by actively building the capacity of students to make decisions about their own learning, including components of self-reflection and self-evaluation.

Shared Values and Attitudes. Shared values and attitudes form the foundation for a sustainable relationship between a school and a Tribe. To promote educational success, it was considered essential that each student receive a consistent message across Tribal and school personnel that he/she has the capacity to meet high expectations for learning and to graduate from high school. The need for a holistic educational approach that addressed academic performance, while simultaneously fostering emotional, social, and physical development was stressed. Participants emphasized that mutual respect and trust among partners in a relationship was necessary to support the development of a common vision and common goals. An ethos of shared values and attitudes also entails all partners understanding Tribal Sovereignty and demonstrating an associated respect for cultural and intellectual property rights over entities, such as traditional knowledge, stories, and songs. Participants pointed out that formal education may be associated with negative experiences for many Native community members, such as for those who were punished for speaking their heritage language. Thus, it was emphasized that building trust would take time.

Leadership, Governance, and Policies. Regular and deliberate dialogue between governing bodies with decision-making authority was perceived as a cornerstone of building

Tribe-school relationships. It was considered essential that leaders in relationship-building were committed to achieving equity in the development of policies and common goals. An important aspect of building bridges between schools and Native communities related to location of meetings and leadership involvement in cultural events. Equity would be reflected in meetings being held on reservations and in urban Indian community centers, in addition to the more common practice of meeting at school administrative offices. In addition, it was important that school administrators come to Tribal and urban Indian communities to participate in cultural events, such as honoring ceremonies and potlatches. It was also deemed critical that leaders held each other accountable for ongoing program evaluation to ensure that policy was translated into practice throughout the educational system. Participants expressed concern about two programs in particular. They wanted to see Tribes, parents, and schools working in partnership to make decisions about the use of Title VII and Impact Aid funds. A commitment to increase the number of Native school administrators and school board members was also considered essential to promoting equity in governance and policy formation.

Family, Community, Tribe, and School Partnerships. Participants emphasized the need for coordination of efforts among all stakeholder groups interested in promoting Native student achievement. The concept of “it takes a community to raise a child” was perceived as becoming reality when family, community, Tribal, and school partners came together to educate and provide “wrap around” services for children. Participants described various indicators of this comprehensive and coordinated web of interconnected efforts beginning with schools affirming the value of family, Tribe, and community involvement in education. Teaching partners provided learning opportunities that occurred in community settings. Family and community volunteers were welcomed into the schools. Tribal employees were allowed paid time to volunteer in schools. Schools made deliberate efforts to reach out to entire families and younger siblings through reservation-based activities. Parent-teacher conferences were held on reservations and in urban Indian community centers, as well as at schools. Efforts were made to understand a history of mistrust of formal education that would need to be overcome through sustained relationship building with families over time.

Teachers. Teachers play a key role in fostering the educational achievement of Native students. Having a caring attitude and establishing a personal relationship with each student was considered essential. In addition, a willingness to learn about a student’s culture and community was identified as important. Caring teachers participated in Tribal and urban Indian community events, such as honoring ceremonies or potlatches, as they made sincere efforts to gain a better understanding of the culturally-based knowledge and skills that students brought to their classrooms. To further this understanding, teachers also participated in professional development opportunities provided by local Tribes. Teachers regularly communicated with Tribal program staff so that educational efforts could be coordinated and approached in a holistic manner. Schools recognized the traditional role of Tribal elders as education leaders for their communities and engaged them as active participants in student learning experiences. In addition, a value was placed on increasing the number and proportion of Native educators in schools. These Native educators served as role models for Native students—demonstrating possibilities that the students might pursue for their own futures.

Curriculum and Pedagogy. The use of curriculum that validates place-based knowledge, revitalizes heritage languages, and integrates culturally-responsive pedagogy was considered central to promoting Native student educational achievement. It was important that curriculum be authentic, Tribe-specific, and pertinent to culture, history, and government from the perspectives of Tribal members. Opportunities to participate in a Native American Club were viewed as potentially enhancing content of the formal curriculum. Diverse teaching and learning methods characterized the educational process and students demonstrated learning through the use of diverse assessment strategies. Learning opportunities included an array of options for completing courses (e.g., credit retrieval opportunities, after school programs, and flexible summer school). Variations in concepts of time, such as wait time before responding and views of past/present/future, were considered. Students were provided support at critical transition points in the curriculum (e.g., middle to high school) and were exposed to possibilities for the future through activities, such as opportunity or career fairs.

Barriers to Relationship-Building. While it is critical to highlight what works in building sustainable Tribe-school relationships, participants also emphasized the importance of recognizing the tenuous nature of these relationships. A persistent barrier encountered in school environments is racism. While this racism may generally lie just below the surface, it often flares up during periods of controversy, such as when Tribes assert their sovereignty through fishing, hunting, or whaling or when ancestral remains are uncovered and the process of building a new bridge is delayed. This may result in overt harassment of Native students by fellow students or more covert discrimination. Racism needs to be brought to the surface and dealt with directly in a constructive manner. It is anticipated that infusion of accurate information about Tribal Sovereignty, history, and culture into the curriculum will bring new cross-cultural understanding. However, this will likely not be enough. Continual reflection by all cooperative partners on the assumptions that underlie behaviors and actions will be necessary. As these assumptions are surfaced, partners in a relationship then have the opportunity to replace inappropriate assumptions with more appropriate understandings of the context surrounding particular events.

Connecting the Relationship-Building Circle. A framework representing elements of a sustainable relationship between a Tribe and a school (Inglebret & CHiXapkaid, 2008) was described in this section. The framework, based on a study conducted in the State of Washington, provides a general guide that is intended to be adapted to fit the needs of individual Tribes and schools. When the framework is enacted by schools and Tribes working in unison, various positive outcomes could be expected for Native American students. Increased attendance and active engagement of students in learning activities would be observed. Native students would work together with their teachers to infuse Tribal culture, history, and government into the school curriculum. Support would be in place to ensure successful transitions from middle to high school. Students would set and attain educational goals that led to their high school graduation and post-secondary enrollment. They would achieve career and health-related goals that they had set for themselves. They would have opportunities to “give back” to their communities through service learning opportunities facilitated by their schools. Sustainable relationships between Tribes and schools would guide Native students moving into leadership positions in their Tribal communities.



Clatsop-Nehalem potlatch honoring a new cedar canoe with Tribal and non-Tribal guests from across the Lewis and Clark Trail. Photo courtesy of the National Park Service.

Montana's Indian Education for All Model

The Montana Indian Education for All Act (1999) represents an ongoing, collaborative effort with many participants and stakeholders.⁸ This legislation incorporates the teaching of American Indian cultures and histories in the statutory definition of a quality education. Since no other state has a comparable state constitutional commitment (Montana Constitution Article X), Indian Education for All (IEFA) serves as a model for all educators dedicated to embracing American ideals of social justice and educational equity.

IEFA exemplifies the shared tenets of multicultural education theorists and the practice of culturally responsive pedagogy. IEFA addresses historical and contemporary oppression of Indigenous peoples by transforming educational policy, curriculum, and pedagogy. Its implications reach beyond Montana's borders by providing a hopeful example, inspiring educators across the

U.S. and around the world to become more culturally inclusive in their classrooms and communities (Starnes, 2006). IEFA benefits Indian students in several ways: by reducing anti-Indian bias resulting from a lack of knowledge, by enriching instruction through cultural relevance, and by instilling pride in cultural identity.

Collaboration between Tribal and non-Tribal stakeholders is a process central to IEFA, and it is also a desired outcome. Many programs that have charted the course of Indian education in the U. S. have excluded Indian voices; IEFA requires and relies upon Indian involvement. Tribal histories and other instructional resources are developed with continual representation and participation from each of the state's 12 Tribes, eight Tribal governments, and seven Tribal Colleges and Universities (TCUs).

In Montana, there is a formal structure for state and Tribal collaboration regarding Indian Education efforts. The Montana Advisory Council on Indian Education (MACIE) consists of Indian educators from all Tribes in the state, selected in consultation with organizations, Tribes, and schools. This board serves the Office of Public Instruction (OPI) and the Board of Public Education "in an advisory role ... in matters affecting the education of Indian students in Montana" (Office of Public Instruction, 2013, p. 1). One of MACIE's key functions is to review curriculum and IEFA policy created by or for OPI to ensure authenticity and appropriateness.

IEFA is changing education in Montana; Indian students and their families are beginning to feel more welcomed in public schools and are contributing their perspectives to instructional content. Yet as Montana's Superintendent of Public Instruction, Denise Juneau (Mandan-Hidatsa) asserts, IEFA is meant to benefit all students:

This constitutional, ethical, and moral obligation, known as Indian Education for All, is not only for Indian students. In fact, its principal intent is that non-Indian students gain a richer understanding of our State's history and contemporary life. (Juneau, 2006, p. 3)

Collaboration between Indian and non-Indian educators, Tribal partners, and OPI have diminished barriers and paved the way for current and future IEFA efforts. More than ever before, Native American students are seeing their identities reflected in curriculum:

They realize their identity does mean something to the real world, that someone off the rez really wants to learn about us. (Teacher, Personal Communication, 2009)

OPI works to supply educators with materials and resources to support quality instruction integrating IEFA, constantly seeking cooperation with Tribal entities to ensure accuracy and appropriateness from Indian perspectives. Close collaboration with Tribal individuals and organizations builds teachers' instructional confidence, as evidenced by this educator's statement:

Teachers are good at planning the design and creating the lessons, but ... anything I did might not be appropriate. I wanted to make sure it was respectful ... [My Salish learning partner] provided the heart, and I could provide the lesson. (Ngai & Allen, 2007, p. 37)

Successful relationships between public schools and Tribes depend on individuals' willingness to share information and sometimes make uncomfortable forays into unfamiliar territory. Anger, fear, indifference, or resistance may arise from the examination of a significant historical context that, if recognized and respected, can instead facilitate greater understanding.

Indian Education for All is not about blaming people, or making them feel guilty. It's about teaching us all to include each other when we think about the world, and about our place in it. It's about getting rid of the biases that we've all inherited, and looking at each other as fellow human beings, and not as a collection of stereotypes. And students get it. They really get it. (Indian Education for All Coach – Great Falls, MT, Personal Communication, 2008).

Jioanna Carjuzaa (2012), a multicultural education scholar, states that IEFA “may now be considered the most comprehensive and progressive approach to Single-Group Studies that any U.S. state has ever attempted.” While other states cannot necessarily replicate the circumstances that created IEFA (i.e., creating a state Constitutional Convention), there is great interest in replicating the results and their benefits. Indian Education For All (IEFA) has proven itself over the past decade to be a watershed of opportunities for improved cultural understanding and meaningful dialogue among Montana’s Indigenous communities and the mainstream society within the state.

Building on Accomplishments of the Lewis and Clark Bicentennial Commemoration

The commemoration has changed the course of our nation, bridges of good faith have been built among all people and we must not let them disappear regardless of what has happened in the past.

—Chief Cliff Snider (Chinook), 2006



Warm Springs/Paiute elder honoring Quinalt traditional carver at potlatch. Photograph courtesy of the National Park Service.

The Commemoration of the Lewis and Clark Bicentennial (2003–2006) fundamentally shifted the way in which the story of the Corps of Discovery was being told. As highlighted in the featured teaching (curriculum unit), *Tribal Legacies of Pathfinding*: critical pieces of information and support were shared by American Indian people with Lewis and Clark which enabled them to successfully traverse the North American continent in 1804–1806.

In terms of actual resources, the Tribes along the Trail furnished information regarding the terrain to be crossed, guides that were knowledgeable on many levels (geography, language, tribal associations), medicines derived from native plants, alternate sources of food that were plant-based

when hunting was unsuccessful, multiple means of transportation (horses, canoes) and extended shelter from the harsh environmental elements. (Lamb, 2014, www.HonoringTribalLegacies.com).

Despite these contributions to the completion of the journey, Tribal perspectives on the Corps of Discovery have typically been omitted or Tribal peoples have been asked to serve as “entertainment” during special events. This was the case during the 1905 Lewis and Clark Exposition (Bradley, 1905) and the 1955 Sesquicentennial (Lewis, 2010). Representing a 180-degree shift, the National Council of the Lewis and Clark Bicentennial made “Tribal involvement its number one priority for the Commemoration” (Circle of Tribal Advisors, 2009, p. 73) and Native voices came to the forefront in telling the story of Lewis and Clark.

How did this shift occur? Meaningful and authentic relationships were formed among Tribal and non-Tribal peoples on multiple levels—inter-Tribal, federal, state, regional, county, and local. Sincere efforts in relationship-building brought representatives of 40 Tribal Nations from across 11 states into leadership roles on the National Council of the Lewis and Clark Bicentennial and into the Circle of Tribal Advisors for the Bicentennial. The voices of Tribal peoples were heard, respected, and responded to during the ten years of planning and the execution of the Commemoration from 2003–2006. This was not an easy or conflict-free endeavor, as the following statement from the Circle of Tribal Advisors (2009) illustrates.

In 1994, when planning began for the Lewis & Clark Bicentennial, the so-called “celebration” was little more than a groan in the throats of those Indian people who saw it coming. For a long time after non-Indian planners began calling the event a “commemoration,” in deference to concerns tenaciously raised by Indians involved early on (Allen V. Pinkham, Sr., Jeanne Eder and Gerard Baker), few tribes hurried to join the effort. A centuries old inter-cultural communication gap seemed to rise insurmountably between us. It would take nearly ten years of cautiousness, misunderstandings, and shared commitment to a more complete telling of history before we could create a trustable bridge to one another.

Many Indians saw—and still see—ourselves and our cultures as survivors of a historical genocide comparable to the Holocaust that continues in perhaps less dramatic fashion today. Many non-Indians thought of Indians as historical relics or Hollywood stereotypes. Few were aware of Indians as modern educated Americans with active, vibrant cultures, or of the urgent problems—like poverty, health, education, safety, sacred site looting and language loss—that face tribal communities today. Many Indians were bitter toward non-Indians because of the past and because they feel non-Indians don’t know or care about tribal histories or current problems. Most non-Indians saw Indians as all the same, unaware of the rich assortment of tribal cultures, languages and traditions across the continent.

Yet—in one area we found common ground. Indians wanted to tell our own stories and to educate others about us. Non-Indians wanted to learn about our histories, cultures, arts, treaty rights, and contemporary life.

Circle of Tribal Advisors, Lewis and Clark Bicentennial, 2009

Relationship-building associated with the Bicentennial was an ongoing, challenging, and complicated process that has served as the foundation for *Honoring Tribal Legacies: An Epic Journey of Healing*. To illustrate the complexity of the process, we adapt and use the framework, “Elements of an Effective Government-to-Government Relationship between a Tribe and a School” (Inglebret & CHiXapkaid, 2008) to organize and describe relationship-building. We begin with a discussion of the Bicentennial’s “Leadership, Governance, and Policies” and then move to “Shared Values and Attitudes.” We have adapted “Family, Community, Tribe, and School Partnerships” to focus on “Partnerships between Tribes and other Stakeholders” during the Bicentennial. As we move forward to focus on the current Honoring Tribal Legacies initiative, we circle back to “Teachers” and “Curriculum (Teachings) and Pedagogy” then end with a focus on “Students.”



Photo courtesy of the National Park Service.

Leadership, Governance, and Policies.

Planning for the Lewis and Clark Bicentennial evolved as the role of Tribal members moved toward full partnership in leading, governing, and forming policies for the anticipated events. Equity in partnership did not happen overnight and involved much patience, good will, and perseverance on the part of all who were involved in the relationship-building process. Going back to the formation of the National Council of the Lewis and Clark Bicentennial in 1993, we saw the anticipation of a “celebration” of the Lewis and Clark journey. In 1994, recognizing the role of Tribes in the

Lewis and Clark story, Harry Hubbard, President of the National Council, invited four Tribal leaders to become members of the Council. The Circle of Tribal Advisors (2009) describe the initial planning meeting in the following manner.

In April 1996, the National Council holds its first annual planning workshop for the upcoming 200th anniversary at Skamania Lodge, Stevenson, Washington, in the magnificent Columbia River Gorge. The landmark meeting becomes the stage for a heated, legendary, and pivotal confrontation between Indian and non-Indian board members. Initial conceivers of bicentennial activities imagine a celebration of Lewis & Clark's journey accompanied by demonstrations of Native dancing, similar to the 100th and 150th anniversary events. At Skamania, the Council's Native board members tenaciously counter that conquest and loss of tribal lands, cultures, and languages followed closely after the Lewis & Clark Expedition, and that no American Indian could participate in a celebration of the end of the world we had known. After many harsh words, Allen Pinkham offers a healing prayer to dispel bad thoughts and issues. In deference to Tribal concerns, the Council officially adopts the term commemoration instead of celebration to describe forthcoming bicentennial activities.

Circle of Tribal Advisors, Lewis and Clark Bicentennial, 2009

Subsequent to this initial meeting, ten more American Indians became members of the National Council, further ensuring that Indigenous perspectives would be considered in the planning efforts. In addition, the Circle of Tribal Advisors (COTA), a group representing 40 Tribal Nations from across 11 states, was formed. This advisory group played an essential role in bringing visibility to issues of critical concern to Tribal Nations along the Trail, including sacred site protection, language preservation and restoration, and natural resource protection. As stated by Allen V. Pinkham, Sr. (Nez Perce), Chairman of COTA, "The Lewis & Clark Bicentennial was a milestone for American Indian Tribes along the Lewis & Clark Trail. When else have Indians been so greatly involved in interpreting our Tribal histories?" (COTA, 2009, p. 8). This was largely due to the commitment of the National Council to make Tribal participation its number one priority, a result of the mutual respect and collaborative spirit engendered by both Tribal and non-Tribal leaders dedicated to relationship-building.

An essential step in leadership involved the development of mission and vision statements that provided a reference point for the multitude of Tribal and non-Tribal stakeholders involved in the Bicentennial Commemoration. Working in unison with the National Council, the following “Mission Statement” was developed by COTA.

MISSION STATEMENT

The Lewis and Clark Expedition of 1803–1806 was a major event that shaped the boundaries and the future of the United States and changed forever the lives of Indigenous people. Our ancestors preserved the cultural heritage of our Tribes and provided the Corps of Northwest Discovery with food, shelter, protection, survival skills and guidance for its successful journey to the Pacific Ocean and return to St. Louis, Missouri.

In cooperation with the National Council of the Lewis and Clark Bicentennial and its partners—local, state, federal and Tribal—the Circle of Tribal Advisors will promote:

- ∞ educational programs that clarify the important role of the Tribes,
- ∞ cultural sensitivity and harmony,
- ∞ sustaining stewardship of natural, cultural and historical resources,
- ∞ cultural perpetuation,
- ∞ and, protection of sacred sites along the route of the expedition.

The Circle of Tribal Advisors supports reconciliation that results in sustained healing and meaningful dialogue with Sovereign Nations, creates commemorative infrastructure and establishes lasting Tribal legacies to continue after the years of the bicentennial.

Circle of Tribal Advisors, Lewis and Clark Bicentennial, 2009

The “Mission Statement,” along with a “Vision Statement” (see COTA, 2009, p. 135), and two policy statements, “Guidance for Tribal Involvement in the Lewis and Clark Bicentennial” (p. 138–139) and “Guidelines for Tribal Participation in Lewis & Clark Bicentennial National Signature Events” (p. 140–141) clearly and directly communicated expectations, underlying values, and priorities to

be reflected in the Commemoration. More specifically, the “Guidance” statement was “provided to express that the National Council expects all organizers of bicentennial events, activities, programs and campaigns to engage in early, substantive, meaningful dialogue, to communicate regularly, and to work together in partnership with the Tribes in whose homelands they are functioning” (p. 138). Signature event guidelines described expectations for opening/closing ceremonies, panel discussions, exhibits/booths, entertainment, media coverage, and advance site visitation. Together, the mission, vision, and policy statements developed by COTA in unison with Tribal and non-Tribal members of the National Council provided a foundation for the relationship-building process.



Logo of National Council of the Lewis and Clark Bicentennial. Figure courtesy of the National Park Service.

Shared Values and Attitudes.

We can learn about the shared values and attitudes of Tribal and non-Tribal leaders of the Lewis and Clark Bicentennial by examining the emergence of the Bicentennial logo. This design grew out of the decision to call the Bicentennial a “commemoration” rather than a “celebration.” The original plan was to use an image of Lewis and Clark facing west. Obviously, this did not represent the role

that Tribes played in supporting the expedition and was inconsistent with the expressed priority to promote Tribal participation in the commemoration. Reflecting an authentic commitment to be inclusive of Tribal perspectives, a new logo design was created. This design is presented in Figure 1 and has been described by COTA as follows:

LOGO OF THE LEWIS AND CLARK BICENTENNIAL

The circular nature of the image represents the circle of life. The eight-pointed ring suggests both a compass and a Native American medicine wheel. The points on the left side are white to suggest illumination from the west, as from the setting sun.

The eagle feathers represent the four directions. The tips of the feathers are dipped in blood, signifying the subsequent sacrifices and blood of Native peoples as America continued to expand westward. The feathers also acknowledge Native people's many contributions to help the expedition survive and succeed.

The Stars and Stripes, of course, are a symbol of American patriotism.

The stars are shown in the heavens overlooking all of us. They represent the 17 states of the Union at the time of the Lewis & Clark Expedition. Additionally, reference to the stars helped the explorers navigate.

The thirteen red and white stripes, as in the US flag, stand for the original 13 colonies. The wavy stripes suggest the motion of a flowing river or of prairie grasses in the wind. They also communicate the nautical nature of much of the expedition's travel.

The mountains illustrate the beauty and grandeur of the American landscape. Many Tribal nations encountered by Lewis & Clark live in the mountains, yet passage through the high terrain caused the explorers great hardship.

The logo's colors—red, white, and blue—reflect the colors of the American flag. White and red also signify the (mostly) peaceful interactions between the expedition and the Native peoples they met, as well as hope for cross cultural understanding and collaboration during the commemoration.

Circle of Tribal Advisors, Lewis and Clark Bicentennial, 2009

It can be seen that values and attitudes of Tribal and non-Tribal peoples converged within the Bicentennial logo design. For example, the circular shape simultaneously communicates the circle of life, an American Indian medicine wheel, and a compass typically used in Western wayfinding. The four directions are expressed through both the major points of a compass and the four eagle feathers. Natural elements of Tribal homelands—a flowing river, grasses blowing in the wind, and mountains—are depicted through the red, white, and blue colors of the U. S. flag. The contributions of Tribal peoples to the Lewis and Clark expedition are featured through the central placement of the eagle feathers. Of particular significance, the Native and non-Native designers together communicated the shared hope for cross-cultural partnerships through the red and white colors of the logo (COTA, 2009). The joint endeavor of creating an inclusive logo design is a direct representation of the mutually respectful relationship and shared values and attitudes that evolved between Tribal and non-Tribal leaders in planning for the Bicentennial Commemoration.

Corps of Discovery II is not intended to glorify the expedition, nor is it limited only to presentations about 1803–1806. Its title, 200 Years to the Future, is a collective reference to the people and land in the two centuries since Lewis and Clark—and to the shared stewardship responsibility for conveying the nation’s precious natural and cultural heritage to succeeding generations.

—Gerard Baker, 2003

Partnerships between Tribes and other Stakeholders. The success of the Lewis and Clark Bicentennial Commemoration was dependent on building partnerships among Tribes and a wide range of other stakeholders, such as federal agencies, state, regional, and local organizations, and individuals. The need for collaboration was particularly evident in events associated with the Corps of Discovery II: 200 Years to the Future. The Corps of Discovery II served as a mobile exhibition that traveled over and operated on the homelands of many Tribes along the Trail during a four-year period of time. Thus, it was essential to honor government-to-government relations by working directly with Tribal governments. The National Park Service facilitated this process by hiring Gerard Baker (Mandan-Hidatsa) as the Superintendent of the Lewis and Clark National

Historic Trail and American Indian Liaisons who took leadership roles in forming relationships with each of the Tribes impacted by the Lewis and Clark expedition. The American Indian Liaisons were responsible for advocating on behalf of the Tribes as Sovereign Nations, recognizing that each had its own government, history, culture, language, and views of the original Corps of Discovery. The role played by National Park Service personnel in relationship-building among Tribes and other stakeholders is described in detail in Chapter 1, *Spirit and Vision: Honoring What Has Been Accomplished*.

Twelve points of protocol adapted by COTA (2009; see Appendix A) from Salmon Corps were used to guide interactions between Tribes and other stakeholders. The protocol advocated for active listening, patience, being direct and truthful, showing respect, and having a sense of humor. It was deemed essential for visitors to remember they were “guests” in Tribal communities and to regularly thank their Tribal hosts. The protocol highlighted that elders are considered the heart of Tribal communities and that they should be treated with utmost respect and be served by visitors. The importance of delineating points of agreement and living up to these points every day was emphasized along with understanding that each Tribal community was unique and would have a different conceptualization of success. In addition, it was pointed out that Tribal cultures were in recovery from the aftermath of the Lewis and Clark expedition, so some turnover in leadership might be expected. These twelve points of protocol provided a set of guidelines for facilitating genuine bridge-building and partnerships between Tribal and non-Tribal peoples during the Bicentennial. As a legacy of the Commemoration, Tribal Nations continue to partner with many friends and colleagues along the Trail. In particular, the ongoing partnership between the National Park Service and Tribes has led to the current Honoring Tribal Legacies project.



Traditional Longhouse of the Western Plateau Tribes. Photo courtesy of the National Park Service.

Teachers. Carrying forward the legacy of the Lewis and Clark Bicentennial, teachers today can play a role as leaders of bridge-building across cultures. Teachers working with school leaders, including superintendents, principals, and school board members, can show respect for Tribal Sovereignty by forming relationships with their neighboring Tribes starting at the level of Tribal governments, as advocated by Washington state’s RCW 28A.345.070—House Bill 1495 (2005). Protocol and a toolkit for respecting Tribal Sovereignty in relationship-building have been developed by the Washington State School Directors’ Association (2010). The toolkit includes samples of: (a) a school board letter to Tribal leaders, (b) a school board resolution regarding Tribal history curricula, (c) a Memorandum of Agreement, and (d) a policy/procedure regarding curriculum development/instructional materials.

Teachers can also refer to the mission, vision, and policy statements developed for the Lewis and Clark Bicentennial Commemoration (COTA, 2009) for guidance in relationship-building. In addition, the *Lewis and Clark National Historic Trail Foundation Document* (2012) provides

information about Tribal resources and values to be considered in relationship-building. In following proper protocol and gaining knowledge of Tribal culture and values, teachers and other school leaders serve as role models for their students, who will serve as the future leaders in building relationships with Tribes and other stakeholder groups.

As described in the *Place-Based Multiliteracies Framework* chapter of Volume II, Honoring Tribal Legacies involves a shift to reciprocal teacher-learner relationships. This shift involves a teacher serving as one member of a learning community, in contrast to being an authority figure, who transmits knowledge to students. As teachers learn alongside their students, a need for self-reflection occurs. Ongoing reflection by each teacher about the cultural values and historical background that he/she brings to being an educator shapes the way relationships are formed with students (Doyle, 2012; Martin, 2008). It is expected that a teacher's enhanced self-awareness will contribute to increased understanding of the cultural background that each student brings to learning. This, then, can lead to validation of the life experiences, literacies, and local knowledge that students bring to the classroom from their immediate surroundings and Tribal communities. With this validation come potential connections to local Tribal worldviews and learning that carry real-life benefits for Tribal communities.

In this way, reciprocal teacher-learner relationships serve as the foundation for broader relationship-building with Tribes that instills hope for the future. As we draw from the lessons of the Lewis and Clark Bicentennial, teachers and students together come to understand there is a need for healing—through relationship-building with neighboring Tribes, taking care of the gifts bestowed by the Creator, respecting and restoring Indigenous place names, listening to each other, and reflecting on lessons of the past and present so that connections to the future become more evident.



The "Giveaway" at a Northwest potlatch. Photograph courtesy of the National Park Service.

Curriculum (Teachings) and Pedagogy. Central to the Honoring Tribal Legacies project are seven featured curriculum units (teachings) located at:

➤ www.HonoringTribalLegacies.com

These teachings represent an outgrowth of relationship-building among Tribal members and other stakeholders. Curriculum design team members came from a diverse array of backgrounds, including educators from PreK-12, higher education, and the National Park Service, Tribal elders, librarians, archive specialists, a historian, a videographer, cultural specialists, mapping experts, poets, a weaver, drummers, singers, and artists. To build relationships and promote collaboration and synergy among the team members, opportunities were provided to meet face-to-face at various points over a two-year period. Stories were shared through the oral tradition, music, written words, maps, photographs, illustrations, documents, poetry, video and audio-taped recordings, Power Point presentations, and natural sites.

In addition, curriculum designers contributed to the weaving of a story blanket, as described in Volume II, Chapter 4, *Differentiated Instruction*. During the gatherings, as well as via email and other electronic venues, curriculum designers shared the content and pedagogy associated with their teachings-in-progress and provided affirmation and feedback to each other. A spirited dialogue about what it means to Honor Tribal Legacies in the context of the Common Core State Standards resulted in the development and addition of an Eleventh Standard to each featured teaching. This Honoring Tribal Legacies Standard states that students will “demonstrate environmental stewardship and a sense of service achieved through acknowledgement of the interconnectedness of humanity in historical, cultural, scientific, and spiritual contexts.” It can be seen that this standard centers on relationship-building across multiple domains. Examination of each of the seven featured teachings reveals elements of the COTA 12-point protocol, and the mission, vision, and policy statements for building relationships with Tribal partners (COTA, 2009), previously described in this chapter as well as in Chapter 1, *Spirit and Vision: Honoring What Has Been Accomplished*.

All of the teachings hold paramount the need to listen respectfully to Tribal members and to consider their perspectives throughout the learning process. The teaching, *Sx^wiwis see p.5(The Journey)*, focuses on understanding the unique protocol for hospitality and being a guest on Tribal homelands. In addition, the importance of honoring elders as the wisdom keepers of a Tribe is highlighted. The teaching, *Discovering Our Relationship with Water*, builds understanding of the rhythms of the earth and the need for the protection of our water resources. The teaching, *A Thousand Celilos: Tribal Place Names and History along the Lewis and Clark Trail*, promotes respect for local Tribal literature, experience, and oral histories as they are elevated to the status of mentor texts. Through the teaching, *Exploring Your Community*, students seek out historical records that provide Tribal and non-Tribal perspectives related to the place where they live and come to understand the uniqueness of each specific place.

As part of the *Honoring Tribal Legacies in Telling the Lewis and Clark Story* teaching, students come to understand a particular place and related Tribal perspectives by visiting a Tribal museum,

center, or park and examining COTA-authored materials from the Lewis and Clark Bicentennial Commemoration. The teachings, *Tribal Legacies of Pathfinding* and *Apsáalooke Basawua Iichia Shoope Aalahputtua Koowiikooluk (Living Within the Four Base Tipi Poles of the Apsáalooke Homeland)*, highlight the importance of revitalizing Tribal place names as language directly connected to knowledge of the earth. Overall, by building on the mission, vision, protocol, and policy statements of the Bicentennial Commemoration, curriculum designers have sustained its momentum and extended the legacy of relationship-building between Tribal and non-Tribal peoples.

Tribal participation in the Lewis & Clark Bicentennial was, without doubt, the most energetic and engaging part of the commemoration. Far more than Tribal involvement, there was an honest, balanced, courageous telling of Tribal stories—by hundreds of Native people. This more nuanced telling of American history engaged and inspired everyone who listened, Natives and non-Natives, young and old of all cultures. Telling our stories to our own young people and to members of other Tribes was at least as important as telling our stories to non-Indians.

Circle of Tribal Advisors, Lewis and Clark Bicentennial, 2009

Students. What do we hope to see as student learning experiences and outcomes associated with the Honoring Tribal Legacies initiative? Through an ongoing process of relationship-building, the Bicentennial Commemoration resulted in a plethora of materials that present Tribal perspectives on the Lewis and Clark expedition, as well as on Tribal histories, cultures, worldviews, knowledge, and languages. These materials include approximately 1,800 hours of videotaped presentations, books, articles, websites, illustrations, artwork, photographs, audiotapes, music and sound recordings, live and virtual exhibitions, maps, road signs and displays, place names, stories, artifacts, symbols, and much more. Our intent is to bring visibility to these resources and get them into the hands of students and their teachers.

At the same time, the Honoring Tribal Legacies project has resulted in model teachings (curriculum units) and new materials that can catalyze the design of further learning resources. Taken together, we see an array of accessible materials that promote a more balanced portrayal of the Lewis and Clark journey, as well as affirm the contributions that American Indians have made to our society. Through these materials and other resources, we want students to explore connections while experiencing the mystery of the world and how much we still have to learn about ourselves and all that surrounds us. We want students to arrive at epiphanies as they experience meaningful, authentic learning about places in a variety of ways—literally, metaphorically, philosophically, intellectually, emotionally, and physically.

We see students becoming the bridge-builders of the future as they recognize the importance of relationship-building between Tribal and non-Tribal peoples and have ideas of how to go about forming relationships. We want students to understand the strength that comes from considering multiple perspectives on a particular place over time—from past to present and carrying forward into the future. We want students to have the capacity to give back to their home communities as



Logo/Pin of the "Corps of Discovery II: 200 years to the Future." Photograph courtesy of the National Park Service.

they grapple with issues that hold relevance in their own lives, while understanding the linkages of these issues to the broader world and their capacity to be leaders and agents of change. We want students to join this Epic Journey of Healing as they build on the plan of action of those who have come before us—Tribal and non-Tribal people together—to build hope, health, and wellbeing for the next seven generations. Students can carry forward the U.S. Department of Interior's call for participation in the Lewis and Clark Bicentennial Commemoration (2003) of "many voices—one journey—join us!"

Concluding Thoughts

Effective collaboration is a vital component in our ongoing Indian education efforts. We all must continue to do good work facilitating the teaching of culturally authentic American Indian content and perspectives in all schools, for all content areas, and for all grade levels (including the ivory tower of the university system), so that this content and these perspectives become infused seamlessly throughout the curriculum. All students will have a basic understanding of American Indian histories, cultures, and perspectives, and Indigenous students will see themselves reflected in school curricula in an authentic manner.

We are living in exciting times and have seen progressive outreach from the Federal Government that has been enacted “with utmost good faith” to build positive relationships with Sovereign Tribal Nations. Examples include the U.S. Congress and President Barack Obama signing a bill in 2009 apologizing “to all Native Peoples for the many instances of violence, maltreatment, and neglect inflicted on Native peoples by citizens of the United States” and expressing “its regret for the ramifications of former wrongs and its commitment to build on the positive relationships of the past and present to move toward a brighter future where all people of this land live reconciled as brothers and sisters, and harmoniously steward and protect this land together” (<http://usgovinfo.about.com/b/2012/12/27/did-you-know-the-us-apologized-to-native-americans.htm>).

Further action taken “with utmost good faith” is represented by the 2011 White House Initiative on American Indian and Alaska Native Education. The initiative is intended to support ongoing improvement efforts in Indian Education. A vital component of the initiative has been the establishment of regional Tribal Consultation Sessions where the Tribes share their ideas for improving Indian Education. The White House Initiative on American Indian and Alaska Native Education, together with the Honoring Tribal Legacies project, offer us an excellent opportunity to continue to share our stories and experiences and to press forward in establishing and maintaining collaborative relationships to improve education for and about American Indians.

Endnotes

¹ Here, we draw from interviews (June 2013) with Dr. Tom Ball, Richard Basch, Robey Clark, CHiXapkaid, Lynn D. Denis, Se-ah-dom Edmo, and Denny Hurtado. Also, in this chapter, we endeavor to use Indigenous in reference to American Indians and Alaska Natives but retain the common practice of using Indian, American Indian, Native, Alaska Native, Native American, or specific Tribal name, especially when using quotations from published material.

² See the Wabanaki website for Maine Native Studies, which provides the wording of that statute, retrieved from <http://www.maine.gov/doe/wabanaki/statute.html>. The mandate is that curricula include "tribal governments and political systems and their relationship with local, state, national and international governments; Maine Native American cultural systems and the experience of Main tribal people throughout history; Main Native American territories; and, Maine Native American economic systems."

³ For the full wording of the law, see http://opi.mt.gov/pdf/indianed/resources/ArticlesX_IEFA.pdf

⁴ For the text of the South Dakota Indian Education Act, see the website hosted by the South Dakota Office of Indian Education, retrieved from <http://indianeducation.sd.gov/IEact.aspx>

⁵ For an overview of HB 1495, see the website retrieved from [Indian-Ed.org](http://www.indian-ed.org/about-sti/overview-of-hb-1495/), <http://www.indian-ed.org/about-sti/overview-of-hb-1495/>. The site includes a 12-minute documentary video called "A Shared History: The Story of HB 1495," with a variety of testimonials from students, elders, faculty members, state representatives, and others.

⁶ For further information about Wisconsin's Act 31, see the Indian Country website, retrieved from <http://www.mpm.edu/wirp/ICW-23.html>. Excerpts from related statutes are also included.

⁷ See the website of Indian-Ed.org for an overview of Since Time Immemorial, retrieved from <http://www.indian-ed.org/>

⁸ See the website of "Indian Education for All," managed by the Montana Office of Public Information, retrieved from <http://opi.mt.gov/programs/indianed/IEFA.html>

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Appendix A
Twelve Points of Protocol
(*Enough Good People*, p. 133)

Adapted by COTA [Circle of Tribal Advisors] from Salmon Corps (a program for young Pacific Northwest Indians to help repair the disappearing salmon habitats of the Columbia River Basin):

1. Listen. Be patient.
2. Learn that each Tribal community or Tribe has its own timeline for getting things done. It may not be the same as your timeline. Adjust.
3. Each Tribal community or Tribe has its own definition of success. It may differ from yours.
4. Respect—earn it every day.
5. Relationships are built on points of agreement. Make lists; document what you agree to/on. Live up to agreements, every day.
6. Be direct; be straight; tell the truth. Most Indian Tribes have had at least 200 years of someone trying to sell us a bill of goods we don't want.
7. Solve problems together. Define a way to do it together.
8. You are a guest in our Tribal community or Tribe.
9. Serve elders. They are the heart of the Tribal community or Tribe, and they back you up when times get rough.
10. Understand turnover. Cultures that had stability for thousands of years are recovering from a few hundred years of cleric and federally subsidized attacks on that stability. Recovery doesn't happen overnight in anyone's life, community or culture.
11. Have a sense of humor.
12. Finally, don't forget to thank people and organizations. Some cultures believe that you should give thanks seven times. Not a bad idea because it helps focus on the good things repeatedly and keeps one from focusing on the negative repeatedly.



Lewis and Clark National Historic Trail
IL, MO, KS, NE, IA, SD, ND, MT, ID, WA, OR

The purpose . . . is to offer America and our children an opportunity to learn who they are—an opportunity to learn about the Lewis & Clark Trail and the people of the Lewis & Clark Trail. And when I say that, I mean that the people who were there when Lewis & Clark went through or whose territory Lewis & Clark went through. We try to look at . . . [it] in at least four different elements: what life was like before Lewis & Clark, what happened during the Lewis & Clark journey, what happened during the last two hundred years, and finally, and I think one of the most important aspects, is what we are going to do in the future. I grew up in a tradition of the Mandans and Hidatsas on my reservation in North Dakota listening to the elders, listening to the people tell their stories. We offer this opportunity today for you to listen and to learn.

—Gerard Baker (Mandan and Hidatsa)



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